OCLAIMING
IFE MORE
BUNDANT

THE
Wesleyan Methodist

MARION, INDIANA, FEBRUARY 22, 1961

# I Must Feel Right

*by*
*George E. Failing*

TRUE ACTION flows from true feeling. To act right I must feel right.

The successful actor of stage or screen feigns feeling in his acting. He appears to feel just what he says and does. If it were otherwise, his acting would be without power to produce emotion in his observer. And if he does not emotionally stimulate his hearers he is a poor actor.

It is possible to do right out of a general sense of duty, on principle and apart from the engagement of feeling. What is right must be done, with or without accompanying emotion. To that we agree. *Men ought always to pray* whether they feel like it or not.

But life is not to consist in a series of unfeeling and mechanical actions—even right actions. Actions that are emotionally detached yield small benefits to those who perform them or to those who observe them.

Righteousness is a duty, but it is not a primary duty. Man's first obligation is to love God with all his heart. Properly conceived, love is a noble and volitional desire to help someone. It is a "feeling" of sincere and hearty goodwill. Such love, in fact, produces righteousness, for *love is the fulfilling of the law.*

How can I insure that right feeling?

First, I will reflect often on the goodness of God as revealed in creation, in His gracious providences, in the story of redemption told in the Bible. Just as *faith cometh by hearing and hearing by the word of God,* so love enters as I review all of God's labors of love on my behalf.

Second, inspirations of love enter my heart through prayer and meditation. As I pray, I breathe a celestial atmosphere that warms my heart and ennobles my spirit.

Third, I can feel right only so long as I maintain a forgiving spirit. I have found that the temptation to harbor an unforgiving spirit is one of the most frequent temptations to the Christian. Often unforgiveness seems so reasonable and so necessary. It seems to be the only way to protect myself. But unforgiveness really disarms me and embarrasses me.

I cannot speak for others. I know, however, that I cannot preach right, pray right or live right unless I feel right. That is, unless I act and speak from a heart that is moved by love.

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# Editorials . . . . . George E. Failing

## Why Love I Thee?

*O blessed Christ, my Saviour God, I love Thee,*
*And in all my heart there is none above Thee;*
*Love Thee with fervent hope Thy cross to gain;*
*To love Thee less would only bring me pain.*

*Love I Thee, O God, that it may serve me well?*
*Or because Thou savest my soul from awful Hell?*
*Or to bask in sweetest frames of Paradise,*
*And at the end be carried to the skies?*

*Nay, but closer to Thy wounded side I cling*
*That I through pain and loss may learn to sing—*
*And singing, find Thy perfect harmony*
*That comes through knowledge of Thine own humility.*

John Murdoch (1959)

## Born To Be an Apostle

*A man sent from God*—John 1:6

Before Jesus was born, John was born. Jesus was born a Saviour and John the prophet of the Saviour.

That is history, but it is more. What really happened so long ago is still true. Whenever Christ is to be born in a heart or in a nation, God sends ahead a man.

John was a man, not just a male. (The Greek emphasizes this.) Born a babe, John is remembered as a man. Observe his courageous conduct before dissolute Herod, and no one can doubt his manhood.

John was a man sent. In fact, he was born to be sent. Some people just perambulate, walk around. They have no commission. They have no important message to deliver or person to represent.

John's calling to serve as Messiah's forerunner was in God's plan from the beginning of John's life. (So we understand the expression, "filled with the Holy Ghost from his mother's womb," Luke 1: 15. Compare with Jeremiah 1: 5.) Zacharias and Elizabeth knew something of John's destiny when they reared him. Godly parents helped prepare John for his work.

John was sent from God. He was God's apostle. Many of us act as if we came from ourselves and were here to fulfill our own desired destiny. He who is sent from God works and speaks for God, represents Him. He may be but a "voice" but he is chosen to speak for God. He empties himself so that he may fulfill God's work.

John came to serve as God's Elijah. Like Elijah, John was sent to arouse men's consciences about sin, its hideous presence, its defiling pollution, its awesome power and its tragic destiny. Men are not ready for Christ until they are thoroughly aware of sin.

John came also to announce Messiah's first coming. He announced "the acceptable year of the Lord," when Christ would come with mercy and salvation to all w would "repent and believe the gospel." But John a announced Christ's second coming in wrath. God m punish the sinner and eternally isolate sin.

John's light seemed to go out quickly; he minister only for a few months. But he was "a burning and shining light" while he shone.

Perhaps we were not born apostles. But we w born to be "sent from God" to someone, somewhere, some task. We were born to burn and shine.

## Learning God's Resources

*But by my Spirit, saith the Lord of hosts*"—Zech. 4:6

Rest assured that there are ample resources available him who has renounced self-effort and worldly wisdo "The river of God is full of water" . . . "the arm of t Lord is not shortened" . . . "there is nothing too hard f God" . . . "Nothing shall be impossible to God." "A things are possible to him that believeth." No, God do not ask us to "lose our lives" without definite assuran that we shall find them!

Divine resources become available to us or through the ministry of the Holy Spirit. If a pers "have not the Spirit of Christ," he is not eligible to av himself of God's riches of grace and power. Or if Christian has grieved the Spirit, the supply line has be broken. God has only one channel through whom convey His power to us—that channel is the Holy Spi

The resources themselves are spiritual. Indee some of the Christian's victories are accompanied temporal benefits—but these are marginal. The armi of God are never like the Syrian horsmen which Elish servant saw. They never move in massive display, wiel ing swords that draw blood. The Christian's weapo are spiritual—faith, prayer, God's truth. The Christia victories are spiritual— the forward movement of Go kingdom.

The deliverance of Paul and Silas from t Philippian jail was a temporal benefit and the conversi of the jailor's family and the outward progress European evangelism were the spiritual blessings.

WHOLE NUMBER 6096 VOLUME 119 NUMBER

The Wesleyan Methodist

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Official weekly paper of The Wesleyan Methodist Church America, Box 2000, Marion, Indiana.
Second class postage paid at Marion, Indiana.
Subscription price to any address, $3. Two years, $5. All c respondence regarding subscriptions should be mailed to Rev. E. Kierstead at the above address. Allow six weeks for changing address.
Address correspondence on editorial matters to Dr. George Failing at the above address. Signed articles present the views the writers.

Advertising Rates
DISPLAY—Full page $110; half page $65; quarter page $40; eigh page $20; per column inch $4.

# Was Reading...

*by the Editor*

● these sober reminders by Dr. V. Ray-ɔnd Edman in *Moody Monthly,* January is-e: "Two landmarks must be watched, in rticular, in the secular realm, two ramparts freedom guarded with jealous care. They e: (1) the supremacy of the individual er the state and (2) the separation of urch and state." The entire article, "The mparts We Watch," is important reading. also is the sad and revealing article on e church's failure to evangelize the Navajo dians, revealed in the article, "Mormons on e Navajo Trail," in the same magazine.

● a strange and enlightening article, ifty Years a Church Tramp," in the Janu-y 2 issue of *Christianity Today.* From pro-ssional salesman Hugh Auchinloss comes is penetrating observation: "Indeed I adly admit that what professional success have had in directing salesmanship I owe ainly to studying the techniques of the eachers of my youth. Today I would say at the situation is reversed. Most preach-s, particularly men younger than 50 years age, would benefit if they studied the chniques of speakers at a Sales Convention."

● this paragraph from the January issue *Economic Intelligence*: "In his new and netrating analysis of human freedom, Dr. enry C. Wallich (Yale University and a ember of President Eisenhower's Council Economic Advisors) states: '. . . we value free economy mainly because of its service freedom, political as well as economic, and ly secondarily for its productive prowess, pressive as that has been.'"

● the amazing story of "An Alcoholic astor" as recorded in the February *Christian fe.* The pastor, after years of successful d devoted ministry, suffered a serious nerv-s breakdown. In the endeavor to recover om it, and upon his physician's advice, he as referred to a psychiatrist of the Freudian hool who laughed at his "pietism." Hyp-sis, tranquillizers and shock treatments—l were employed. Finally this psychiatrist ggested that in tapering off from tran-illizers and sleeping pills, it would be well r the minister to try an ounce of brandy ith hot water. "It would relieve stomach nsion."

No sooner had he started than the minister alized that he was developing a craving r liquor. He wanted to quit and couldn't. hen he read the story in Matthew 17 of the entally sick boy. The pastor realized that sus called the boy's lunacy the result of demon. How would deliverance come? *This kind* goeth not out but by prayer and sting." Realizing that he was possessed the demon of drink he began to pray, not gainst drink but against demon power. He ayed through. The story is well told and emands to be read.

● an article in the *Bible Advocate* of nuary 30, the official organ of the Church God (Seventh Day), about "The Unright-ous After Death." The article elaborates a ew which is also held by Seventh Day dventists, that the wicked are punished by nnihilation. It is not admitted that the soul immortal in nature. It is held rather that verlasting life (confused with immortality) Christ's gift only to believers.

(Concluded on page 14)

# God Is Real

*by LELIA H. SAMUELSON*

IS GOD real to you? Sometime back I read a shocking statement in a magazine. A famous author and world traveler, who had just returned from living among the Moslems, made the declaration that God seemed to be more real to them than He did to the Christian.

I asked myself if we did not act as if our God were real. *Is* He real to me? Is He real to *you?* Can others tell that He is real to you? Does your neighbor know that your God is real? Could a mere acquaintance tell that you were a Christian?

If He *is* real to us, why don't we live as if He were? We sing "I'm a Child of the King," but we live like paupers. If our God were real to us, would we fuss and fret and worry and hate?

I *know* my God is real. If I didn't know it personally, I would become aware of it because He is so real to some of the people I know. I met Him first through my mother.

He is *so* real to my mother. The sincerity of her faith has made her a blessing to her husband and to each of her children. Her God is so real that the only cry as she stood at my father's casket was, "Oh, if Jesus would only come now."

He is real to my young sister and her husband, who have given up a good job, a comfortable home, and friends and family, to prepare themselves for the mission field.

God is real to my brother and his wife, who have had to stand by helplessly for months while the grim killer, cancer, slowly and agonizingly wears away the body of their beloved young son. Only a great and living faith could hold them up through such an ordeal. And only the security of trusting in a loving God could give the boy such uncomplaining resignation.

God was real to the five young men who willingly gave their lives to try to bring a knowledge of God to the most ignorant, barbarous natives of South America. Those men *knew* that God was real.

And He must be real to the wives who continue to work with the very natives who killed their husbands. If I had never heard of God before, I would know from them that He is real.

But He has been real to me ever since my teens when a preacher read the Scripture, "We have *all* sinned and come short of the glory of God." Yes, God shook up my smug little heart when the preacher went on, "*Your* righteousness is as filthy rags." He was real to me then, and He was real to me when I yielded to Him and peace came into my heart.

He was real to me later when in answer to prayer, He gave us a lovely daughter; He was real when He spared her life as doctors gave up in despair; He was gloriously real when she let Him come into her life; and He is real enough *now* to make her life a thing of faith and beauty.

He was real to me when death struck suddenly, and sorrow settled like night on my heart. He gave me courage to face life when I had neither the strength nor desire to do so. And He was real when He made the sun to shine in my life again.

He is real when I hold a baby in my arms.

He is real when I cup a rose in my palm.

He is real when I lift up my eyes unto the hills.

He is real when my husband smiles at me across the room.

He is real when Christ says, "Because I live, you shall live also."

Yes, my God is real. ●

Riverton, Wyoming

# Freedom from Sin NOW!

*by F. A. DUNLOP*

Reprinted from "The King's Highway"

PAUL WAS a master of simplicity. He wrote to be understood. Our translators realizing this, have gone along with him. Whatever the original may have been, the English is strikingly simple. Here is one of the most sublime facts related to human existence couched in words that leave no place for misunderstanding the meaning.

All the words used in the above statement are common property wherever the English language is spoken. However, these are significant words. Though simple they are mighty in meaning.

The word *but* unites what the apostle has written with what he is about to write. And that which he has written is his answer to the question: "Shall we continue in sin, that grace may abound?"

Having met the question head-on with the explosive negation, "God forbid," he proceeds to present a soul-thrilling exposition of the whole plan and purpose of salvation as it relates itself to the sin question.

He shows that baptism, which identifies the believer with Christ, cries "No!" (vv. 3-5). The crucifixion of "our old man," a glorious part of the believer's heritage in the atonement, cries "No!" (vv. 6-11). The whole transaction from sin to grace cries "No!" "Sin shall not have dominion over you: for ye are not under the law but under grace" (v. 14).

The great split-rock of moral classification is encountered here. The practice of sin, says the apostle, brands one the servant of sin; the practice of righteousness brands one a servant of God. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness" (vv. 12-17).

All through this chapter Paul allows for no middle ground: "Being then made free from sin ye became the servants of righteousness" (v. 18); "For when ye were the servants of sin, ye were free from righteousness" (v. 20). There is no this *and* that, it is this *or* that.

The summary of all this is: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (v. 22). Hence, the word *but* unites the foregoing facts with this one great fact.

Coming to the word *now* we are stopped in our tracks. So much of theology revolves around this word. Differences responsible for dividing th most learned and sincere men of th Christian Church meet us here. "Fre dom from sin?" Yes, of course! "B when?" No question whatsoever abo the necessity. All agree that Heave is quarantined against sin, and deli erance from sin must be had if Heave is to be obtained. But when? We if we are not too difficult to enlighte Paul seems to have the answer.

And again, he is so implicit—"Now the only answer he ever gives. Wit him it is now or never. "The end those things (sinful living) is death (v. 21). "The wages of sin (sinf practice) is death" (v. 23).

If this is the judgment that awai sin then it is imperative that we fin some remedy.

If the present issues in judgme then it would appear that we shoul find freedom from sin in this presen It would also appear that unless w have an assurance, from Scripture, b yond all possible doubt, that sin (si gular) is to be dealt with, mercifull in some future state, then we have n right to suggest it, be we pope or pries preacher or layman.

Again, to deny the possibility of b ing made free from sin now—today— to run headlong into a clear pronounc ment of an inspired apostle. I wouldn care to take issue with Paul over thi

Just by way of emphasis, let me stat what Funk and Wagnall's new *Colleg Dictionary* has to say on the word *now* "At once"; "At, or during the prese time"; "Forthwith"; "Immediately."

Paul seems to be taking the positio as he writes the Christians at Rom that freedom from sin (carnality) ca be expected, experienced, and enjoye at once, immediately, now! I sa Amen! Do you say Amen?

# We Need a Mighty Washington

*We need a mighty Washington*
*As President today,*
*Who's not ashamed of Christ our Lord,*
*And meek enough to pray;*
*Who loves religious freedom more*
*Than power, fame, and gold,*
*Who has convictions for the right,*
*And grace to make him bold.*

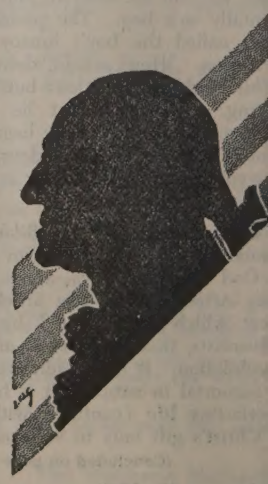
*We need a mighty Washington*
*Who loves God's holy Word,*
*And stands for all its sacred truths;*
*Whose soul is deeply stirred*
*For freedom from oppressive wrong*
*And all that would degrade,*
*Whose principles of heart and life*
*From earth will never fade.*

*We need a mighty Washington*
*Beneath our flag unfurled,*
*Who lifts our Nation's principles*
*Before the whole wide world;*
*Who will not sell our Nation out*
*To any foreign foe,*
*Nor suffer traitors in our midst*
*Who scheme to lay us low.*

by

Walter E.

Isenhour



# F. B. Meyer—

## A Life Lived in the Love of God

*by E. W. LAWRENCE*

AN EVANGELICAL upbringing was instrumental in leading Fred Brotherton Meyer into a definite experience of the new birth at a very tender age. And when he was 16 he knew also that God had called him to be a preacher. From his fifth year he had prayed a prayer, taught him by his mother: "Put Thy Holy Spirit in me to make me good like Jesus Christ was."

The earliest years of his ministry were spent in Richmond, Liverpool and York. He was a typical nonconformist minister of that day: more anxious concerning his preaching and its effects, and certainly more interested in his own little flock, than the unchurched masses at his door.

The Spirit of God had other plans for this young man, and then "in the determinate counsel and foreknowledge of God" he came in contact one day with two American evangelists, D. L. Moody and Ira D. Sankey, his song leader. These two men were virtually stranded in Britain. Meyer was captivated by their preaching and singing, and it made him an evangelist for ever. In later years Dr. Meyer was a frequent visitor to the Moody homestead at Northfield for campaign and conference work.

Meyer's zeal was misunderstood by the comfortable and complacent deacons in the church at Leicester (his fourth pastorate). Answering a call from the faithful nucleus there, Meyer branched out into a new work at the famed Melbourne Hall.

Success in the realm of evangelism was his lot, but within his own heart there was a strange sense of uneasiness, restlessness, and dis-satisfaction. There was a kind of vacuum within his nature, that the grace of God apparently had never met and filled.

Such an experience is always the lot of those who are prepared to undergo faithful training in the school of the Holy Spirit. D. L. Moody had found it so in his own life. Walking along Wall Street, New York, one day, he felt led to get alone with God. Right there and then God baptized Moody with the Holy Ghost. A new Moody emerged. So did a new Meyer.

The apostle Paul's "wretched man" experience became his. He seemed to have a Romans, chapter seven, in his own heart. There was a lusting of flesh against Spirit. Meyer cried for deliverance. "My Christian life had been spasmodic and fitful, now flaming up with enthusiasm, and then pacing wearily over leagues of gray ashes and cold cinders," he said later.

C. T. Studd and Stanley Smith, soon to depart to China, then came to Leicester. They greatly impressed young Meyer. He termed their visit "an epoch" in his spiritual life. It was their visit which led him into claiming for himself the experience of entire sanctification.

"These men had something which I had not, but which was within them a constant source of rest and strength and joy," he said. They told their young friend that trust in Christ for full salvation had to be followed by implicit obedience and moment by moment repose in Christ. Only then, they maintained, could constant victory over sin be his experience.

The seven o'clock hour, one cold November morning, with these two men deep in prayer, became another challenge to Meyer. Wearing their old University cricket jerseys, to give them some physical warmth, by the light of flickering candles they were reading from the sacred page. Recounting the incident in later years Dr. Meyer said the talk he had with them then was one of the "formative influences" of his life.

"How can I be like you?" Meyer asked.

"Have you ever given yourself to Christ, for Christ to fill you?" asked C. T. Studd.

"Yes, I have done so in a general way" said Meyer, "but I do not know that I have done it particularly." They both told him that Christ was willing to dwell in the heart of every believer who was fully surrendered to Him. Should there be certain things in the life which made it rather difficult to surrender the whole nature to Christ, then, they argued, *if only he* (Meyer) *was willing to be made willing,* Christ would make him not only willing but glad as well.

To every earnest seeker after God's best we would still commend this prayer-confession of Meyer's: "I knelt down that night, and thought I could give myself to Christ as easily as possible. I gave Him the iron ring of my will, with all the keys of my life on it, except one little key which I kept back. And the Master said, 'Are they all here?'

"I said, 'They are all here but one, the key of a tiny closet in my heart, of which I must keep control.' He said, 'If you don't trust Me in all, you don't trust Me at all.'

"I tried to make terms. I said, 'Lord, I will be so devoted in everything else, but I can't live without the contents of that closet.'

"I believe that my whole life was just hovering in the balances, and if I had kept the key of that closet, and mistrusted Christ, He would never have trusted me in the ministry of His blessed Word. He seemed to be receding from me, and I called Him back and said, 'I am not willing, but I am willing to be made willing.'

"It seemed as though He came near and took the key out of my hand and went straight for that closet. I knew what He would find there, and He knew too."

Meyer could have testified then with the converted Saul of Tarsus that he was not disobedient to the heavenly vision. It is only when full obedience is given that He cleanses the heart of all its inner corruptions and idolatry. "He wanted to take away the sham jewels, to give me the real ones," he

F. B. Meyer . . . page 8, column 3

# Anything Can Happen When You Pray!

*My soul, wait thou only upon God; for my expectation is from him.*

Psalm 62:5

*by HILDA ROVIK LINDAL*

A *WORKING GOD*! A working Jesus Christ and Lord! Let us look into the Word of God to acquaint ourselves with this God. Let us see how His people experienced great and mighty things because "the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16: 9).

It was altogether His working. It was not their wisdom, or their power, or their strength, or their resources—it was His that got them great and mighty things. Their part was to trust in Him and keep in subjection unto Him. Their wisdom was that they called upon Him in their need, and worshiped Him as their God. They read and believed His Word. They prayed to Him.

See God first, then see Him as a working God.

In the first book in the Bible, Genesis, we see Him creating. In the last book in the Bible, Revelation, we read of Him: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things and for thy pleasure they are and were created" (Rev. 4:11); and Jesus said: "My Father worketh hitherto, and I work" (John 5: 17). Let us see Him working!

*ABRAM* and *SARAI* had no idea that God could take her barrenness, and make of him "a father of nations." The very thought was so beyond human comprehension that Abram tried to talk God into letting Ishmael (born after the flesh) be his heir instead of the yet unconceived Isaac (born after God's promise and plan), and Sarai laughed at the absurdity of the idea. She bear a child? They were too old!

Ah, but a wise man has written, "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 5, 6). And Jesus said of His honored Father, God: "With men it is impossible, but not with God: for with God all things are possible" (Mark 10: 27).

The God of the Old Testament is the God of the New. What He did for Abram and Sarai in Genesis in giving them a son, Isaac, we see demonstrated in Luke when God needed a prophet to herald the coming into the world of His own Son, Jesus the Christ.

Anything can happen when you pray—and "wait upon God!" And they had prayed—and waited—and now they, too, were too old! But someone has said: "God specializes in things quite impossible!" and He does indeed!

Little did *ZACHARIAS* realize that day, as once again he was engaged in faithful performance of his ministerial duty, that the prayer he and his godly wife had so long presented to God was to be answered! "Hope deferred maketh the heart sick," and when the angel sent from God told Zacharias that at last God was going to fulfill their petition and give them a son, Zacharias thought it impossible—and wanted proof. How could he and Elizabeth have a son? They were too old!

It is dangerous to doubt God. God struck him, and until his promised son was born Zacharias was deprived of the gift of speech (Luke 1: 5-25, 57-64).

*ASA* prayed, in desperation, when confronted by an army that outnumbered his little army two-to-one: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians . . . And Asa and the people that were with him pursued . . . and they carried away very much spoil" (II Chron. 14: 9-15).

*JEHOSHAPHAT* prayed. *HEZEKIAH* prayed. God made the "triumphing of the hypocrites (and blasphemers) short." Anything can happen when you pray!

*MARY*, a devout Jewess, knelt to pray as was her custom. How startled she must have been when suddenly an angel appeared to her with the astonishing and disconcerting announcement that God had chosen her to be the mother of His Son, who was to be named Jesus! She wasn't married—she, too, looked at the natural; but, to her credit, she believed God's messenger, yielded herself to God's will and plan, and received the angel's commendation and the revelation of God's power to herself and to her cousin Elizabeth. Hurrying to Elizabeth to share this wonderful news, she received her tribute: "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord" (Luke 1: 45).

Yes, truly blessed is every man, woman, or child who believes the things told them from the Lord! So firmly did Mary come to believe in the power of God, that when people were embarrassed at a wedding feast—she referred them to Jesus, and said to the servants of the household, "Whatsoever he saith unto you, do it" (John 2: 5).

*CORNELIUS*, a centurion of an Italian band, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10: 2), went as usual to his room to pray. He longed for God. He sought Him, and did all he knew to please Him. God, a rewarder of them that diligently seek him" (Heb. 11: 6), sent an angel to him with the message that he should send for Peter "who shall tell thee words whereby thou and all thy house shall be saved" (Acts 11: 14).

Not only was Cornelius and his household saved—but the door of salvation was opened to the Gentiles.

The church prayed—and *PETER* was miraculously delivered from prison and from the expectation of wicked Herod and the people. Two chains, two soldiers, keepers at the gate, and an iron gate were no problem to God. To Peter and to the astonished prayer band it seemed too good to be true. But Peter was free! Anything can happen when you pray! ●

2547 Tenth Ave., S., Minneapolis 4, Minn.

# A Testimony of Healing *by Mrs. Laura G. Folger*

I HAD CURVATURE of the spine, and ıd not walked a single step alone for ore than 35 years. I had to be lifted om my bed to my chair, and from y chair to my bed, like an infant.

Having been healed and made comletely whole I felt it my duty to tell to the glory of God and for the adancement of His kingdom.

Our son, who was visiting us from ıe South, having had personal experince, and also having witnessed a numer of instances of divine healing, rought to my notice some of the many romises of God's Word in regard to hat part of the atonement.

Having light—for "the entrance of hy word giveth light"—and failing to djust myself thereto, darkness came into my soul, and it seemed to me I would go into utter darkness if I refused longer to accept the promise of His love and Word.

I was more fully convinced than ever that God must be glorified through me in some way, and it was made perfectly plain to me that it was His will that I be healed and enabled to walk.

On the evening of January 6, 1894, during family worship, my mind was fastened on a portion of Scripture which was a great incentive to my faith. Just then an unusual sensation unlike anything I had ever felt before, went through my entire body.

After we had engaged in prayer the same sensation was again felt; and a few minutes later, having been left alone in the room, a more vivid sensation than ever filled my body.

By unwavering faith in Him who changeth not, I was constrained to say: "Thou canst, and wilt, and dost heal me now and Thou dost enable me to walk! All darkness was gone and life and light filled my soul and body.

That has been over ten years ago, and I am over 72 years of age, and yet I continue to walk, and rejoice, and praise my great Physician for what He hath done for me. To God be all the glory, and honor, and praise, both now and forever, in this world and that which is to come, through Christ, His blessed Son. Amen and Amen!

**(Reprinted from an issue of "The Wesleyan Methodist" in 1890's, supplied by subscriber Howard F. Pressnall who knew Mrs. Folger well).**

# Personal Devotions *by A. A. Wilson*

THERE IS ONLY ONE WAY by which ature turns winter into spring: by ringing the face of the earth into a ew position toward the sun rays. Then he snowbanks vanish, seeds sprout, rass peeps out, buds open, and the un renews the face of the earth.

Even so there is but one way to be elivered from a spiritual winter which lights our graces and kills all spiritual ctivity: by coming back to God hrough prayer and consecration that His face may shine upon us. There is bsolutely no substitute for the "shut loor."

The first thing that really counts in ur lives as Christians is not the mount of service we render, the numer of meetings we attend, how many ermons we preach, nor even the fact that we are regularly present at the prayer meeting. The one thing that counts far more than anything else is our appreciation of and our practice of communion with God and private prayer. The test as to the real value and power of a Christian life is not made in the realm of outward things, but the service in which we engage when we are shut away from every human eye and alone with God in the secret place of prayer enjoying fellowship and communion.

In every life where there is a "shut door" there will be an inflow of divine power and the conscious joy of His presence, and an outflow of fruitful service to glorify God and bless the world. There can be no deep realization of the peace and presence of God and no real Holy Spirit fruit if the secret place of prayer is neglected, breaking close communion with God.

The Lord took it for granted that His people would be men and women of prayer, for He said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6: 6).

Do we pray? How much do we really know about the secret place of communion with our heavenly Father? Let us learn to sing:

*Shut in with God,*
*There in the Spirit beholding His face,*
*Gaining new power to run in the race,*
*I love to be shut in with God.*

**(Reprinted from The Pentecostal Evangel.)**

# The Sickness of Not Wanting *by R. F. Smith, Jr.*

FEW AMERICANS know the meaning f real hunger. But at one time or nother all of us have known the meanng of *not* being hungry. Perhaps it vas during an illness that the very mell of food made us sick. One wonlers which is worse: being hungry or ıot being hungry.

The *sickness of not wanting* is a terible malady attacking not only the hysical appetite, but other appetites s well. There are many church memers who suffer from the sickness of ıot wanting.

A young pastor sat in my study reently and with depressed tones told f his battle to lead his church into a ull-time preaching ministry. One leader of the church said, "Preacher, our people do not want preaching every Sunday. They are not able to take it. We don't need or want a full-time church program. Church twice a month is a gracious plenty!" The sickness of not wanting!

Perhaps the reason for our sickness is the fear that we will become filled with religion to the point it will demand something of us!

The Pepsi-Cola Company has a slogan which reads, "Pepsi-Cola, refreshing, but not filling." This is what many of us want from our religion. We want just enough religion to solve our problems; just enough to keep our names on the church roll, but not enough actually to change us and make a difference in our lives. We want a smattering of Christ's love, but don't want to be filled with His love to the point it would demand something of us. Let us be refreshed, we pray, by His understanding, but not filled to the point we will have to understand others. We want just enough forgiveness to take away the guilt complex, but not enough to make us swallow our pride and forgive others.

When the sickness of not wanting turns to spiritual hunger, we find great promise in the words of Jesus: "Blessed are those who do hunger and thirst after righteousness, for they shall be filled." **(Reprinted from Biblical Recorder)**

# The COLD FACTS

If the common cold were as easy to cure as it is to catch . . . the U. S. would be billions richer every year!

An unbelievable 500 million colds occur each year. From the economic point of view, they cause an annual income loss of two billion dollars due to absenteeism . . . and disable each infected person on an average of one to two days.

When we feel that heaviness in the head or chest area . . . or when baby starts coughing and sniffling . . . we know a cold is coming on. But what many don't know is that there are six different *kinds* of colds, all having slightly varying symptoms, some affecting children more than adults.

The *simple cold,* for instance, is rarely accompanied by fever. Discomfort, however, is far from simple. Patients may complain of headaches, dryness of the throat, uncomfortable breathing punctuated by frequent sneezing, watery eyes and slightly reduced efficiency in routine activities.

In *severe colds,* symptoms are so heightened that the victim feels completely "knocking out," congestive allergy-like symptoms make the sufferer listless and miserable. He cannot carry on normally and must stay away from school or work.

Even more uncomfortable than the severe cold is the *painful cold,* accompanied by persistent headache and muscular pain. Yet victims can consider themselves lucky when compared to the chronic sufferers of the *complicated cold.*

In this case, patients are either highly susceptible to secondary infections or give a history of repeated and prolonged colds. Very often, this kind of a cold is only the beginning of a serious respiratory ailment.

Patients with colds are frequently harassed by a dry, hacking, useless cough. In many instances they cannot get proper rest at night and get up exhausted the next morning. They are suffering from the *coughing cold.*

The child's cold is in a category all by itself. The restless, sleepless, irritable young patient may have a fever of 102 degrees or more. A distinctive problem arises because a child can't be convinced a certain unpleasant or hard-to-swallow medication will relieve him.

Many mothers have found that Coricidin Medilets make the cold period easier for them as well as the patient. Good tasting, (attractively multi-flecked) and easily crushed for mixing with fruit juices, these are the perfect solution to the "pill problem." In fact, there is a special type of Coricidin for each type of cold. One pill relieves pain; another supplements the Vitamin C requirements, always greater during an illness. Coricidin Syrup provides relief from all types of cough associated with colds.

Although there's no sure formula for preventing a cold (the infectious viruses or bacteria are easily spread), there are ways to build the body's resistance. And now, with chilly inclement weather here, prevention precautions should be taken very seriously.

Are you and the members of your family aware that you should:

(1) dress for weather?
(2) avoid wet feet?
(3) avoid chilling?
(4) avoid overeating?
(5) avoid unnecessary exposure?
(6) avoid overfatigue?

If these measures fail to ward off cold, treat it promptly. If cold p sists in spite of treatment, consult yo physician.

Colds cause more absenteeism th any other type of ailment of disease e cept respiratory infections (often a rect result of colds). And each pers in an urban family has an average 4.7 colds a year. These are appalli statistics . . . but they are *the co facts.* Take heed for your family's goo health this winter.

*—Courtesy of Schering Corporatio*

**F. B. Meyer** *from page*

said later. "He just took away th thing which was eating out my life, an instead gave me Himself."

No rapture or rush of joy came t him at that moment, to assure him tha the work had been accomplished. I the school of the Spirit, F. B. Meye must still take the "walk of faith." " simply assured myself that what I ha given He must take, and at the momen of my giving it." In the days followin he constantly clung to this promise: " am His, and He is mine."

Alone on the holy mountain, durin his first visit to the Keswick Conven tion, the Spirit of God sealed the trans action of faith. Dr. Meyer then kne —really knew—what it meant to b filled with the Holy Ghost.

He did not express the experience i Wesleyan terminology, but the blessin of sanctification was nevertheless jus as real. He loved to regard the bless ing as a fulness of surrender to Christ' sovereign Lordship. His life was practical outworking of the doctrine o holiness.

## Sovereign

**Arvilla McKenzie**

*'Twas God that wrought our nation,*
*And brought her first to birth.*
*'Twas God that made her freedom*
*A symbol bright to earth.*

*Her men were not promoted*
*By East or South or West,*
*But God himself disposed them,*
*And God still knoweth best.*

*His hand still rules the nations*
*Though foolish man may try.*
*One mightier than monarchs*
*Is guiding with His eye.*

# Sin or Snakes

David Roscoe Baldwin

When the late ex-President Calvin Coolidge was in the White House, we read that one Sunday he went alone to church, and when he came home his wife asked him what the minister had preached about.

Mr. Coolidge, famous for being saving of words, answered with one word, "Sin."

She then asked what the minister had said about it, and he answered, "He's agin' it."

In a Bible I have here there are ten pages of the Book of Proverbs, which have at the top of each these words, "Moral virtues and their contrary vices."

I suppose that all enlightened folk would say that the opposite of any virtue is a vice, and that any vice is sin.

Those ten pages of holy writ go to show that there are many hundreds of virtues and vices for us to consider.

Now, we think of the old adage, "Vice is a monster of such dreadful mien, that to be hated, need but to be seen; but seen too oft', familiar with its face, we first endure, then pity, then embrace."

Some 50 years ago my parents moved with their eight children to a little house right out in the great Scioto Marsh in Hardin county. It had already been half a century since man had begun to try to drain and cultivate those 17,000 acres of deep dark muck land.

Old-timers would tell us interesting tales of the early days of that endeavor. One was about the thousands of snakes.

They said that rattlesnakes were so plentiful that occasionally one would be pitched up on a wagon with a sheaf of grain.

One elderly lady told me that when she was young she and another young wife went snake hunting and in two days they killed 90.

People really made war on those reptiles, and in a few years they had eradicated them completely.

For more than 20 years I lived and worked around that marsh, and I never saw one snake in all that time.

Some people don't mind snakes so much; my father didn't. He would put little ones up under his hat, just to make nervous folk scream and shiver. However, snakes are almost universally hated.

I knew one big rough man who declared he would kill anyone who would throw a snake on him.

Recently I was teaching a Sunday-school class of keen-minded boys, and we were considering the 12 moral virtues, "Patience, obedience, love, industry, thrift, courage, honesty, modesty, meekness, temperance, reverence, faith."

They agreed with me that the opposites of these virtues were vices, and that probably very few homes indeed were entirely free from them.

Often have I thought that if most people hated sin and that old serpent the devil as fervently as those marsh dwellers did the snakes in their day, what delightful dwelling places our homes and communities might become. How healthy and happy we might all be.

## Servicemen's department

★★★★★★★★★★ Robert W. McIntyre, Executive Director

# Welcome Canadians

It is understandable that the Wesleyan Servicemen's Department which has its Headquarters in Marion, Indiana, U.S.A., and serves a denomination most of whose members live in the United States, should think in terms of U. S. military expressions and establishments in its ministry to its servicemen. However, the Department is not fully serving the whole Church if it operates on a basis that is limited to any one country.

This conviction has been pointed up recently with an increasing number of Canadian servicemen being enrolled for the ministry of the Department. We gladly welcome the names and addresses of these Canadian servicemen and write them a special contact letter explaining our "fixation" on U. S. terms and inviting a broad-minded understanding of our situation when some of these slip through.

In view of the longest stretch of unarmed border in the world that separates (or unites) our two great countries, and the oneness that binds the North American Church together, it is not difficult for us at the same time to appreciate each other's intense National loyalty.

Accordingly, a recent letter that went out to all the men enrolled for the ministry of the Department was slanted in part toward Canadian servicemen and encouraged them, when we write "God bless America," to mentally insert "God save the Queen."

The Wesleyan Servicemen's Department is ready to minister to all the servicemen of the Church regardless of nationality. Names and addresses as well as gifts for the carrying on of the work, should be directed to the Wesleyan Servicemen's Department, Box 2000, Marion, Indiana.

## *What Are Your Motives in Giving?*

There are many people who will not give to a work; they want to give to people. Thus some Christian works for orphans or lepers are overfinanced in comparison with other needs which may be much greater but not so glamorous. Missionaries with glamor who can tell a story from a platform or write with great interest frequently are much better supported than some person of infinitely greater worth, who is doing a much greater job, but who is tongue-tied in front of an American audience, and who refuses to write of lions and snakes and savages when he is not concerned with anything but the souls of men.—*Donald Grey Barnhouse in "Eternity"*

# Department of World Missions

**ALTON E. LIDDICK, Executive Secretary**

# World Mission Tidings

ONE of the conditions laid on the United Mission to Nepal was that training for Nepalis should be given high priority. So from its beginning this new mission has trained practical nurses, ward orderlies, and laboratory technicians. While they have been few they have been the first Nepalis to be so trained in these skills. The new class of student nurses at Shanta Bhawan Hospital is the largest in the six years of the hospital's existence. The hands of these bright young women will help mold the clay that shall form the New Nepal.

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In a move to expand and strengthen our work in old Mexico, Rev. Robert Lytle, former missionary to Colombia and now deputational secretary in the Department of World Missions, was appointed acting superintendent of the work in Mexico. Brother Lytle's experience in Latin America and knowledge of Spanish will bridge a communications gap which left our Mexican work largely unknown to many in the church.

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Because of the general unrest in the Caribbean area and fear of subversive elements from without and within police have seized private radio transmitters in Haiti and La Gonave. Some of our missionaries depended on such radios for communications with other stations and other workers. They will be handicapped without them.

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On March first the operation of the Missionary Bands of the World will be brought to a close. The merger with the Wesleyans, voted nearly two years ago, has proceeded slowly overseas due to legal impediments. It may now be completed and the dual operation of two missionary corporations will no longer be required. A warm welcome is given to our brethren in Jamaica and in Central India, and to missionaries serving these fields.

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Overseas building activity now centers in Haiti. The completion of the hospital on La Gonave and the erection of a second rest cottage in the mountains near Port-au-Prince will occupy several missionary builders through spring and summer. Brother Russell Harrington, after a long wait for a residence visa, returned to Haiti to assist in this work. Staff builder, Brother P. G. Bryant, was already in Haiti and it is expected that Mr. Eugene Barnes, a builder from our church in Sturgis, Michigan, will join them, donating several months' work.

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Dr. Lowell Jennings' request for a visa to India has been denied. The India Conference had requested that Dr. Jennings come to India for three months to assist in the organization and opening of the Vapi Hospital, which he designed and built. No reason was given for the denial. The Vapi Hospital will operate on a limited basis with an all Indian staff. Dr. Jennings will continue as chief officer of the newly built Kamakwie Wesleyan Hospital in Sierra Leone.

**Student Nurses and Tutor, Shanta Bhawan Hospital, Kathmandu, Nepal**

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Rev. and Mrs. Malcom Beirnes and family arrived in Jamaica for a second term of service and will be living at headquarters in Savanna-la-Mar. Brother Beirnes, a former superintendent of this work under the Missionary Bands and an accomplished builder, will be able to assist in the planning and erection of numerous building projects underway in western Jamaica.

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Miss Ione Driscal, veteran educational missionary to Sierra Leone, has accepted the principalship of the District Council High School in Kambia. This move will bring Miss Driscal back to northern Sierra Leone and close to our mission and churches near the coast. Kambia is only thirty-five miles south of Kukuna station. Many students from Wesleyan operated primary schools will attend Kambia High School.

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Miss Marie Evatt, educational missionary and former principal of Clarke Memorial Girls' School in Kamabai, will leave for Sierra Leone to begin her fourth term of service, in mid-March, following furlough in the U.S.A.

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Mr. and Mrs. Albert Kalb are under appointment to Sierra Leone and scheduled to leave in mid-May. Brother Kalb has recently completed work at Kansas State College in General School Administration. He will receive the Master of Science degree and upon arrival in Sierra Leone will serve as educational secretary relieving Rev. Malcolm Ellis at Bendembu when the Ellises come home for furlough. Mrs. Kalb is a sister to Rev. William Gale, president of Brainerd Indian School, Hot Springs, South Dakota.

Miss Elosie Wood, R. N., is scheduled return to Honduras the second of March for second term of service. Soon after her retu Miss Wood plans to build the first unit a dispensary for the people of Roatan Islan located about 20 miles off the north sho of the mainland.

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Miss Margaret Wright, R. N. recently a rived in the U.S.A. to be with her age mother who was admitted to the Elkha Memorial Hospital for observation. Mi Wright working with the United Stat Operation Mission and the United Medic Mission in Kathmandu, Nepal, has complete two and one-half years of service in th mountain kingdom.

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Rev. R. S. Nicholson, Jr., on loan to Wor Vision, Inc., continues his important groun work preliminary to the Tokyo city-wi evangelization crusade planned for May ar June this year. A great volume of pray from many organized prayer bands continu to plead for a work of the Spirit in this gre metropolis of the Orient.

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In April the missionary staff in Colomb will be augmented with the arrival of Jo and Ruth Putney and their two childre The Putney's are completing a year of i tensive Spanish language study in San Jos Costa Rica. They have their Colombian vi and will make the short trip from Centr America to South America following the clo of school.

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The Board of Directors for Brainerd Indi school will meet on the school campus t second week of March. At this annual mee ing problems connected with school accred tation will be discussed. The prayers of t church are earnestly solicited for God's lea ings in the selection of faculty and staff f the coming year, and for the Board as th seek to improve and expand the curriculum meet the changing needs of Indian studen

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The year ahead should see more missio aries available for conventions and spec missions services. A record number of m sionaries will be on furlough during the yea representing most of the fields where o people are working. If you have been thin ing of a regular missionary convention t may be the ideal time to start arrangemen with our deputational secretary. As an a to deputation planning a new monthly featu will shortly be added to this missionary pa Open dates of missionaries on furlough w be published to enable pastors to arran missionary services with a minimum of e pense by utilizing the services of missiona ies already in their general area.

# KNOW YOUR WESLEYAN HERITAGE

FEW OF US are aware of the rich heritage which we possess as Wesleyan Methodists. This, in part, may be due to the fact that we give so little attention to the origin and development of our doctrine. The lack of knowledge regarding our doctrine is appalling, but Wesleyan Methodists want to know what they believe—thus what they stand for and represent.

Feeling that a thorough understanding of our theological position is essential, we have scheduled the weeks of February 26 - April 2, 1961, as a time for Wesleyan Methodist Sunday schools to give instruction on the beliefs of our denomination.

Starting with the foundation on which our doctrine is built, the Apostles' Creed, the development of our beliefs can be followed by the materials prepared for the 1961 Spring Loyalty Campaign. Each Sunday emphasizes a vital era in the development of Wesleyan Methodism. By following the suggestions and materials, your school will have a short study of our church doctrine. There is no end to which you can adapt and enlarge this to meet the needs of your school.

From the foundation that will be laid during the Spring Loyalty Campaign can come a new or revitalized program of evangelism and energized outreach that will increase your Sunday-school attendance. With the new knowledge and new loyalty of your members will come a new zeal to witness and win for Christ. This will result in a larger and better Sunday school.

Spring Loyalty Campaign

**February 26 to April 2**

CHART OF 1961 SPRING LOYALTY CAMPAIGN

| Date | Subject | Development | Emphasis |
|---|---|---|---|
| February 26 | Indoctrination | Apostles' Creed | Basic Christianity as Taught in the Bible |
| March 5 | Justification | Martin Luther and the Reformation | New Birth (the Just Shall Live by Faith) as Taught in the Bible |
| March 12 | Sanctification | John Wesley and Aldersgate | Spirit-filled Life as Taught in the Bible |
| March 19 | Organization | Formation of the Wesleyan Methodist Church | Distinctives of Wesleyan Methodism as Taught in the Bible |
| March 26 Palm Sunday | Consecration | Total Commitment of Individual Self | Total Commitment as Taught in the Bible |
| April 2 Easter Sunday | Evangelization | Christ's Commission to Believers | Witnessing as Taught in the Bible |

## *Lesson for March 12*
## *Jesus, the Servant*

For comments on these readings, use your Devotional Quarterly)

**on Text: John 13:2-16; I Peter 5:5, 6.**

**len Text: I have given you an example, that ye should do as I have done to you. John 13:15.**

esus, the Servant. John 13:2-16; I Peter 5:5, 6.
Servant by Choice. Philippians 2:4-11.
hrist, Our Example. Matthew 20:25-28.
ollowing Christ's Example. I Corinthians 9:18-27.
aul Follows Christ's Example. II Corinthians 4:5-13.
eter Approves the Example. I Peter 2:21-25.
ove Produces Servants. I John 4:11-21.

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# Religious News

## Notre Dame Head Reveals Dooley Letter

In his last days, the thoughts of Dr. Tom Dooley turned to a Divine Doctor who could calm his heart and soul.

So says the Rev. Theodore M. Hesburgh, president of the University of Notre Dame, in disclosing a letter he received from the famed "Jungle Doctor" of Laos some six weeks before his death.

Wrote Dooley: "Two things prompt this note to you, sir. The first is that whenever my cancer acts up. . . and it is certainly 'acting up' now. . . I turn inward a bit. Less do I think of my hospitals around the world, or of 94 doctors, fund raising, and the like.

"More do I think of one Divine Doctor, and my own personal fund of grace. Is it enough?. . .

". . . The storm around me does not matter. The winds within do not matter. Nothing human or earthly can touch me.

"A wilder storm of peace gathers in my heart. What seems unpossessable I can possess. What seems unfathomable, I fathom. What is unutterable, I can utter. Because I can pray. I can communicate. How do people endure anything on earth, if they cannot have God?" (EP)

## Pepper Martin Writes to Mission Superintendent

J. L. (Pepper) Martin, former St. Louis Cardinal baseball star, recently sent a letter of appreciation to the Rev. Clinton Goodwin, superintendent of Los Angeles Union Rescue Mission after seeing the Skid Row pastor's life unfolded on Ralph Edward's "This Is Your Life" program.

Martin informed Goodwin, reformed former Los Angeles area stick-up man, that he is now athletic director of the Oklahoma State Penitentiary at McAlester, Oklahoma.

"I find it both interesting and challenging to be associated with Warden Robert R. Raines and others who I believe have the same fundamental principles of rehabilitation as you do," his letter said. "My wife and I thrilled to your program, and she joins me with the phrase, the kindest I know of . . . 'God bless you and keep up the good work.'"

This was one of scores of letters Goodwin received from all over the nation, written by people who saw the recent television program and were inspired by the example of the mission official's life since his conversion in San Quentin prison.

Goodwin's tireless efforts since his parole in working to help the downfallen of Skid Row were featured in the television presentation. (EP)

## Graham To Conduct Minnesota Crusade

MINNEAPOLIS, Minn. (EP)—Dr. Billy Graham has accepted an invitation to hold an eight-day crusade at the Minnesota State fairgrounds beginning July 9. This will be the noted evangelist's first crusade in Minnesota since 1950.

Preceding next summer's effort, associate evangelists on Dr. Graham's team will hold meetings in Duluth and Rochester, Minn., LaCrosse, Wis., Aberdeen, S. D., and possibly additional Upper Midwest cities.

Dr. Victor B. Nelson, pastor of Aldrich Avenue Presbyterian Church and chairman of the Upper Midwest Crusade executive committee, which invited Dr. Graham, said the meetings will be conducted in front of the fairgrounds grandstand. With additional seats on the race track, he said, it will accommodate 40,000 to 50,000 persons.

## Drop in Released-Time Enrollment Reported in New York

NEW YORK (EP)—During 1960, the number of public school pupils enrolled in the Released Time Program for Religious Instruction here decreased to 106,136, a drop of 5,677 from the previous year. The main loss, as indicated by the Board of Education figures, was in the elementary and junior high schools.

Sponsored by a committee representing Protestants, Roman Catholics and Jews, the program provides an hour's religious instruction each week in nearby churches and synagogues for children whose parents request their dismissal from school for the purpose.

## Methodists Report Alaska Church Boom

BUCK HILL FALLS, Pa. (EP)—Fastest growing home missions area of The Methodist Church is Alaska. During the last decade, says a denominational official, the number of Methodists there increased from 945 to 3,136 or 232 per cent. During this period, the 49th state had a population growth of 74 per cent.

## 'Typical American Baptist': A Woman

MINNEAPOLIS, Minn. (EP)—The typical American Baptist: "a middle class white woman, 42 years old, married, with two children."

This perhaps startling fact was revealed by a recent study of the denomination. It was presented to more than 1,000 men and women attending the "convocation of the Mission of the Church" in Minneapolis in late January.

American Baptist women outnumber the men two to one, the survey showed.

It was pointed out, however, that men hold most of the influential positions as pastors and moderators of congregations and denominational executives.

More than 93 per cent are Caucasians, about four per cent are American Indians, and the rest are Negroes or Orientals.

## Complete Mossi Translation

SPRINGFIELD, Mo. (EP)—After 35 years of tedious labor and research, a translation of the Bible has been completed in Mossi, the language of Mossiland, Upper Volta, West Africa.

Through the work of the Rev. John Hall and four other Assemblies of God missionaries, Mossi has been reduced to writing and translations made. Six remaining books of the Old Testament are being printed and prepared for shipment to West Africa.

## Anti-Castro Stickers Use Christian Symbol

MIAMI, Fla. (EP)—The sign of the fish—ancient symbol of Christianity—is being used by anti-Castro Cubans here in their "cold war" with the followers of Fidel.

Stickers bearing the symbol have been plastered on offices and shops operated by Cuban government business—such as Cubana Airlines—or by individual Castro supporters.

## "Thy Word Is Truth" NAE Convention Theme

Applying the Bible to the problems c day will be the keynote of the nineteenth nual convention of the Association of E gelicals to be held in Grand Rapids, Mich April 10-14.

The speaker for the opening rally in Municipal Auditorium on Monday, at p.m will be Dr. Harold J. Ockenga, p of the Park Street Church, Boston. Fol ing the general convention theme, "Thy W Is Truth," he will contrast Communist do with the basic Bible teaching. Later in week Dr. Carl F. H. Henry, editor of C *tianity Today,* will speak on current tr in theological thought. Other feat speakers will include Rev. Thomas F. merman, president of NAE and general su intendent of the Assemblies of God, and Henry Bast, president of Calvin Semin Holland, Mich.

"What Evangelicals Face in Africa" other current problems in missions are the world will be discussed in works sponsored by the Evangelical Foreign sions Association. Also in session during convention will be NAE commissions on s action, education, religious broadcasting, chaplaincy, church extension, world relief other related groups.

## Would Christ Have Rejected Racial Laws?

CAPETOWN, So. Africa (EP)—"There no doubt that Christ would have reje South Africa's racial laws had He been today."

So said J. P. Duminy, principal of C town University and a prominent Presbyte layman, addressing delegates to the an meeting here of the South African Inst of Race Relations.

"Would Christ," asked Duminy, form a noted international cricketer, "have acce a job from which a fellow human being been debarred on grounds of color? W Christ have any part with laws which wre the family and ruined human lives? W Christ have closed the door of any plac worship to any non-white or white mem of His Church?"

## Women Combatting Prostitution In Korea

SEOUL, Korea (EP)—Spearheaded by Women's Christian Temperance Union the Young Women's Christian Association women's voluntary agencies here have jo in a vocational training program to Korean prostitutes forsake their occupa

The first phase of the effort will be raise the $10,000 needed in a nationwide c for construction of a vocational center train some 500 women.

Mrs. Bong-yo Han, chairman of the committee of the sponsoring groups, critic what she called government indifference the plight of more than 17,000 regist and unknown thousands of unregistered p titutes in the country.

## Says Small Colleges Save Taxpayers Millions

DENVER, Color. (EP)—The founder the Council for the Advancement of S Colleges says that small church-rel colleges will save American taxpayers a

million in operating funds in 1961.
ıul Zens explains that the 61 member
ges of his organization will effect this
ng because students in the private schools
between 40 and 60 per cent of the cost,
pared to only about 11 to 20 per cent of
costs paid by those in tax-supported
itutions.
'he private colleges, he says, make up the
cit from gifts and endowments, while
lic colleges must make up most of their
icits from taxes.
n addition, he maintains, further savings
achieved in private college operations
ɔugh fewer services, such as research and
ension work, lower administrative costs and
er salaries.

### ssouri Synod Lutherans Report ins in Elementary Schools

ST. LOUIS, Mo. (EP)—Enrollment in
mentary schools maintained by Lutheran
urch-Mission Synod congregation in North
nerica increased by 4,961 to a total of
9,201 last year, reports Dr. William A.
amer, associate secretary of schools of the
urch's Board of Parish Education. He
ints out that the Missouri Synod's elemen-
y enrollment is almost equal to the total
all other Protestant elementary schools
mbined—150,109.

### est Seller' in Angthong

ANGTHONG, Thailand (EP)—Missionaries
re report that Buddhist priests of the town
ve become regular borrowers of one partic-
lar book. Its title: *Peace With God,* by
lly Graham.

### oland Promoting Contraceptive Pills

WARSAW, Poland (EP)—Mass production
contraceptive pills has been started in
land under the auspices of the Polish
anned Parenthood Society, according to the
arsaw Radio. The pills, it is reported,
ll be sold for "a few cents each." The
ation urged Communist youth organizations
push campaigns, especially in rural areas,
acquaint women with the use of the
ntraceptive drug and other birth control
evices.

### raffickers in Smut Sentenced

The sentencing on January 27, 1961, in
ederal Court, Washington, D.C., of Herman
Womack of that city and Alfred J. Hein-
ke of Lakewood, New Jersey, for conspir-
g to use the mails in the transmittal of ob-
ene material stands as a warning to all who
ould profit from this vicious practice, Post-
aster General J. Edward Day said today.
Womack, currently under sentencing of
om one to three years for violation of the
ostal obscenity statute, received an addi-
onal sentence of one year and one day for
onspiring with Heinecke to continue this
usiness while appealing his original convic-
on. Heinecke received three years and
ne months for conspiracy and the mailing
obscene matter.
"We in the Post Office Department are
atified at the sentences given today to these
rious offenders who have been convicted
using the mails to transmit smut material,"
ostmaster General Day said.

---

PSYCHOLOGISTS have discovered that if you
ut a frog in a pan of hot water, he will
mmediately jump out, but if you put him
to cool water and then gradually heat it
p, the frog will permit himself to be cooked,
pparently being unable to decide when the
ater is so hot as to be unbearable."

# The Illusion of Indispensability

WE HAVE BEEN told repeatedly in recent years that one of the most urgent needs in the church is for more professionally trained leadership.

Let me share an incident from my experience. Once, during my term as church treasurer, a small boy came to me after the Sunday morning worship hour and asked me if I did not need some help with the money. My first reaction was a feeling of irritation, but then I remembered Paul's words, "Quench not the spirit," so I let the little fellow help, and I thanked him, although I could have done just as well without his assistance.

I wonder if we "leaders" are not very much like that little boy? We are so eager to help God. Soon we think that God would have a mighty hard time getting along without us. We say, "Our hands are the only hands God has." My, my! That really puts God over a barrel, does it not? He had jolly well better put His rubber stamp on our blueprints for the kingdom! "Bless thou the work our hearts have planned."

Nothing puffs up our ego like the illusion of indispensability, so we devise a system that cannot function without our supervision. Then we try to clothe ourselves with divine authority by calling it the Lord's work.

How many so-called leaders in any field would say to those who look up to them, "It is expedient for you that I go away"? Are we not far more likely to say, "What would our people do without us?" Mind you, Christ does not say, "It is expedient for you that some other person take my place." Christ expects us to learn to get along without human leadership altogether. How else can we grow to our full stature as sons and daughters of God? —*Christian Bashore, in "Gospel Messenger"*

# The Legacy She Left

A WOMAN working as a housekeeper sent $300 to the Mission in the Sudan. She had received the sum as a legacy. Later, after her death, relatives who had regarded her as being over-religious, and had had very little to do with her came to her funeral and asked for her possessions. They went through her trunk looking for a book, evidently a bank book, for she had been employed at good wages. The little book they found was quite a different one, and told its own story. On the one side she had entered her wages, month after month, on the opposite side she had entered her expenditures. Following the small amounts which represented her personal expenditures were such entries as these: "For Bible woman in India, $50"; "For native work in China, $50." Turning over the pages to the date she had received her legacy of $300, they found opposite to it, "Paid out for Sudan, $300." She needed no executors; all had been administered right up to date. Some day we will wish we could produce such a book in the presence of Him to whom we must all account for our stewardship.—*Evangelical Christian*

*EFFECTUAL PRAYER . . .*

*It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they may be; nor the geometry of our prayers, how long they may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; it is the fervency of spirit which availeth much! —Selected*

# Church News . . . . . .

## *Revival at Dayton Central*

Dayton Central Church experienced a good revival during Youth Week with Rev. and Mrs. Marshall Smart as the workers.

The weather was bad yet the house was packed almost every night. The Devil fought but God was faithful to answer the prayers, fastings, and tears of His people; souls began to weep their way to victory.

Several nights there was no preaching and the altar was lined with seekers. Some had never prayed at an altar before. The last Sunday of the revival four were taken into the church and there are others who will be joining later.

We give God the praise for the results seen and unseen. God forbid that I should glory save in the cross of our Lord Jesus Christ. Without Him we can do nothing.

—*C. O. Switzer, pastor*

## *A Second Church in Lafayette, Indiana*

We have been greatly encouraged recently by the way God has helped here in the work at Lafayette. As many of our people know there was a new church organized here in the city with eight families out of the Schuyler Avenue Church. It seems that immediately new people became interested in our church here at Schuyler Avenue. Several families have been saved and some have already joined the church. It is a common sight to see seekers at the altar in our regular Sunday services. There have been several outstanding cases of those deep in sin whose lives have been miraculously transformed.

The new church, called Oakland Hill Church, is a brick church. The church and a frame parsonage were taken over from another denomination.

The new church started off with a good attendance in Sunday school and worship and they are supporting a full time pastor, Rev. Eldeen Landis.

I am thoroughly convinced if our larger churches will use the mother-church plan and push out into new growing communities our churches will not only multiply in numbers but will take on new life.

Three years ago we returned to Lafayette to retire after over 40 years in the pastoral work. We find plenty to do for the Lord here, as a Sunday-school teacher and as class leader, and are serving wherever we can be of help in God's service.

We have a wonderful pastor here at the Schuyler Avenue Church in Rev. B. O. Crowe who is both evangelistic and aggressive in calling and promotion of the work.

I do hope more of our larger churches will try pushing out into new territory. God really blesses those that honor Him, "without a vision the people perish! "—*Rev. Glenn S. Appleman*

## *Rev. Olive West Gone Home*

Rev. Mrs. Olive Marie West, 67, an ordained Wesleyan minister, died in the Adrian Hospital, Punxsutawney, Pa., on January 24, 1961. She was the widow of the Rev. Charles A. West of Arcadia, who died January 12, 1961.

She is survived by her parents, Mr. and Mrs. Whited of Rimersburg; three children, Floyd West of Oswego, N. Y.; Mrs. William Elsmore of Glen Campbell; Willard West of Oswego, N. Y.; seven grandchildren; two brothers.

Recommended by the East Conneaut Church to the Conference in 1937, she began her ministry at Wolf Summit, W. Va., as co-pastor with her husband. They also served Struthers (Ohio), North Springfield, Sagamore, and Pine Grove. She was ordained at Stoneboro in 1953.

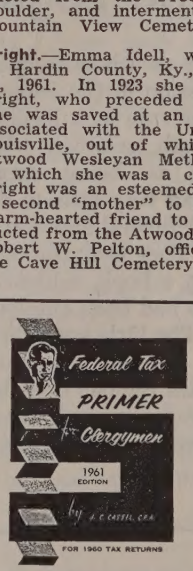
She was a devoted wife and mother. As a minister her sympathies led her to reach toward all who needed help. She proved a helpmate to her husband and will be remembered with affection by all who knew her.

The funeral service was conducted at the Pine Grove Wesleyan Methodist Church. Rev. H. C. Van Wormer, conference president, officiated, assisted by Rev. T. A. Robertson, conference vice president, and Rev. Leonard Burchfield. Twenty-one ministers of the Conference were in attendance and one general evangelist, Rev. George Sundstrom. Interment was in the Rowley Cemetery, Hillsdale, Pa., where together with her husband they await the Resurrection Morn.

## *Obituaries*

**Manyon.**—Raymond Boyd, was born in Lansing, Mich., Feb. 19, 1876, and departed this life Nov. 11, 1960, at the hospital in Boulder, Colo. Early in life his parents moved to the state of Colorado. Later he spent several years in California. In 1922 he met and married Hattie Crosby, returned missionary to Africa. Together they labored in the California Conference. Later they moved to Colorado where they served both Wesleyan and Free Methodist churches of the Kansas and Colorado conferences. He is survived by his wife, Hattie, and one sister, Bery. Funeral services were conducted from the Free Methodist church of Boulder, and interment was in the beautiful Mountain View Cemetery.—Reported

**Bright.**—Emma Idell, was born Oct. 18, 1878, in Hardin County, Ky., and passed away Jan. 31, 1961. In 1923 she was married to James Bright, who preceded her in death in 1955. She was saved at an early age and became associated with the Union Gospel Mission of Louisville, out of which was organized the Atwood Wesleyan Methodist Church in 1920, of which she was a charter member. Sister Bright was an esteemed Sunday-school teacher, a second "mother" to many in the church, a warm-hearted friend to all. Services were conducted from the Atwood church with her pastor, Robert W. Pelton, officiating. Burial was in the Cave Hill Cemetery.—Robert W. Pelton.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What about Rent and Utilities?

What are deductions allowed to a minister?

How can a minister be covered by Social Security?


# I Was Reading . . .

(*from page* 3)

● a rather disturbing news release sued by Baptist Press. A study made by North Carolina Baptist Hospital over a per of seven years, that included in its sur 1000 ministers and 1000 laymen, indica that about 60% more ministers than layn suffer mental disorders and peptic ulc Eight factors tend to produce nervous t sion in the work of a minister, observed Ri ard Knox Young. They are the impossib of the task, emotional drain, limitations co-workers, murmurings of his own c science, the necessity of working out his o philosophy of life, inter-professional relati ships, the desire to succeed, and home li

● in a recent release by the Natio Industrial Conference Board that as of S tember 1, 1960, 49% of Americans had adult experience under a Democratic adm istration, that 59% had no adult experien with World War II, that 68% had no ad experience with the crisis of 1929, and t 89.5% had no adult experience with Wo War I.

● this interesting quotation from t article "American Morality" appearing in t February issue of *Redbook*: "In the acaden world a 1958 study reported that 75% of t college seniors questioned admitted cheati and that only 13% felt a cheating stude was basically dishonest." Why is there su dishonesty? Observed Fairfax Cone: "Wh both parents work, children grow up und ciplined. It's hard to learn self-discipline yourself. I think enforcement is a key. Hon systems break down because people wo report each other. There is no means enforcement. If we would only begin e forcing a few things, I think the effect wou quickly spread."


MOVE to FLORIDA into desirable trail park 4 blocks from Wesleyan church, block from bus line, near shopping cente One 8x31 ft. trailer with 9x20 aluminu cabana, $2000, with $20 per month l rental. Others better and higher.—Sky Vie Trailer Park, 812 8th Ave. N.W., Larg Florida, Vilas and Ethel Kraemer, owne

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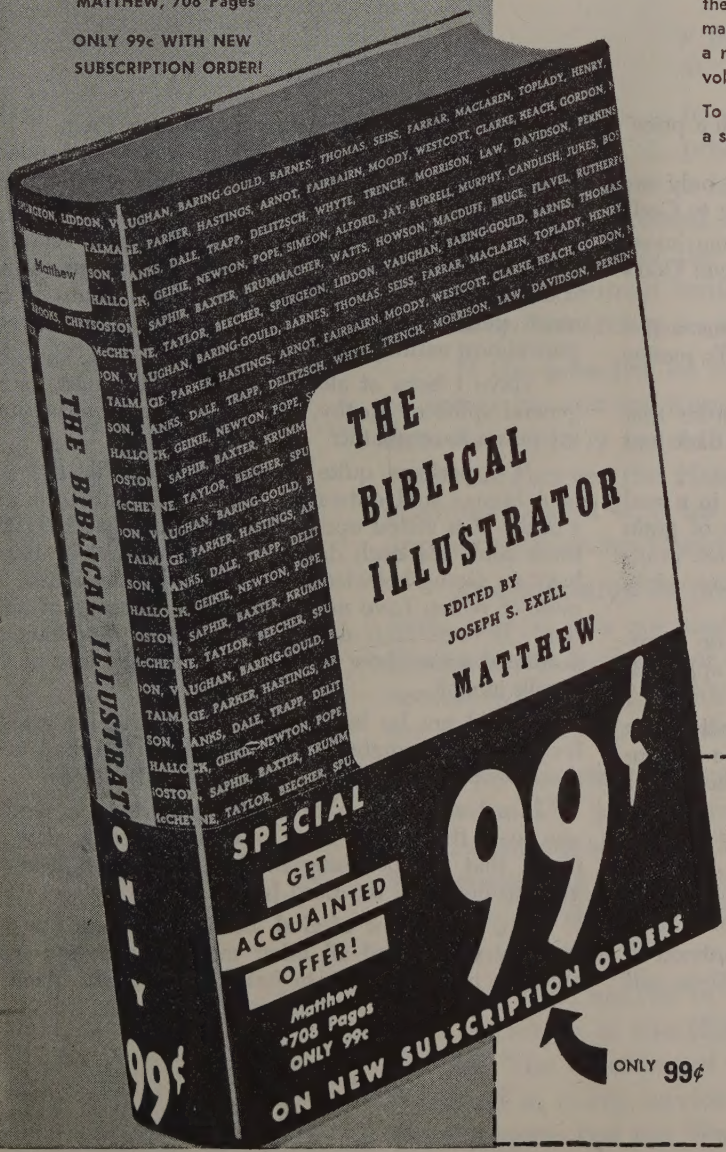


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# STEWARDSHIP

*By G. M. HILBOURNE*
*Staff Member of World Literature Crusade*

Do I FULLY REALIZE that I am "bought with a price" and therefore I am not my own?

Do I acknowledge this to mean that not only my person, but my time and my possessions belong to God?

Do I ask the Lord how He would have me invest the means He has entrusted to me, or do I spend God's money as though it were my own?

Do I ask myself, "How much of my means will I give to God?" rather than, "How much of God's money should I use for my own needs?"

Am I willing to spend and be spent in order that the Gospel Light might reach farther into the dark and remote parts of the world?

Do I realize that the Christian church is, in a real sense, using "combines" to glean the few stalks of grain in the fence corners while "sickles" are all that are available to reap the vast fields af grain that elsewhere vainly await the harvesters?

Does this policy have my endorsement, or do I protest and urge a more equitable harvesting approach whenever I have an opportunity?

If 14 cents spent in literature overseas will win a soul to Christ, how many more souls could I be responsible for if I had the compassion that caused the Son of God to leave Heaven's glory for earth's sorrow and suffering, and the ignominious death of the cross?

Am I a true soldier of the cross if I am not eager to fight courageously and unceasingly in the areas which promise the greatest and most glorious victories?

Can I expect the flower of the nation's manhood to leave their homes, their liberties and the comforts and pleasures of life when their country calls them, if I am not willing to sacrifice as much for my Commander-in-Chief to meet the greatest crisis the world and the church has ever seen?

Is it possible that a call for volunteers to search for a child lost in the mountains will bring a response of from 500 to 2,000 people, while a call for Christians to help reach perishing millions with the gospel of salvation goes almost entirely unheeded?

Have I been at all responsible in the past for this general spirit of apathy, and am I doing everything in my power to combat it?

It is, perhaps, quite generally agreed that the value of a human soul outweighs that of the entire material world. It is stated upon good authority that 120,000 of these souls die each day, of which more than 100,000 have no saving knowledge of the Lord Jesus Christ, and most of whom have never heard the message of salvation. If these facts do not move me to desperate and sacrificial action, how can I profess that the love of God dwells in me?

Will I not be held responsible in a great measure for those who might have been saved if I had cared more deeply or had had a real burden for souls?

Am I willing now for the Holy Spirit to so work in my heart that I will have a burning desire, day and night, that the perishing millions may soon hear the glorious gospel of the Lord Jesus Christ?

Oh, Holy Spirit of God, burn these questions deep into my heart until all other matters fade into insignificance in comparison, in Jesus' Name I ask. Amen.